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SPIRITUAL RENEWAL THE GREAT WORK OF THE CHRISTIAN CHURCH AND MINISTRY.

A

SERMON

DELIVERED AT THE ORDINATION OF

REV. FREDERIC D. HUNTINGTON,

AS PASTOR OF THE

SOUTH CONGREGATIONAL CHURCH,

IN BOSTON,

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BY GEORGE PUTNAM,
Minister of the First Church in Roxbury.

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according to the will of God." A renewal; it is a strong and comprehensive term, and so is the thing signified by it. It is the great idea of the gospel, and should be the chief aim of the Christian church and ministry, to realize it, actualize it. Christianity proceeds upon the idea that human beings, when they arrive at the age of entire self-consciousness and responsible activity, and become capable of perceiving their own spiritual wants, and their relations to God and one another, do find themselves in their actual life and experience, and in the spirit of their minds, more or less at variance with the laws of God and with the highest claims and dictates of their own nature and well-being; that, in scripture phrase, they are all concluded under sin—in a false position towards God and man and their own destiny. I mean to assert this as a general fact; I will not inquire whether it be strictly universal, nor how it came to be a fact, nor whether and how far we are competent to assert and measure the different degrees of this fact in different persons. I only affirm indefinitely the general fact which is assumed by the gospel and verified in human experience. There is a time in life when the individual learns from Christianity, if its true voice reach him, and if his mind be in an attitude to heed it, that he needs a renewal, to accomplish which, is the great purpose of all its institutions and influences. This general fact is so obviously recognized by Jesus Christ, in all his teachings and appeals, that no passages need be quoted in support of it.

But what is this renewal? It is difficult to state it with precision, because human minds vary so constantly within certain limits, as to their consciousness, wants, experiences. In the most general terms and in familiar phrase, it is a change of heart; that is, it is an *inward* operation. It is the introducing into the soul from abroad, or the calling up from within,—no matter for the present which way our philosophy leads us to express it—some

new and vital religious faith, new and vivid conceptions of spiritual realities and moral excellence. It is to impart, or awaken new and more just views of the objects and the worth of existence, of the soul's relations to time and eternity, to its infinite Father in heaven, and its brother man on earth. It gives conviction of sin, a sense of departure from God, and from the true and obligatory end of our being—a sense of sin, and makes it seem criminal, foolish, odious, ruinous. It makes plain to the soul its high and unequivocal vocation to righteousness and holiness, the calling of God in Christ Jesus. It introduces new moral motive forces into man; reveals to himself the possibility that is in him; inflames him with fervent aspirations towards a holy state of being and action, and nerves and fortifies him with new and conscious ability for its attainment. The preliminary manifestations of Christian renewal are in repentance, a deep and sorrowing sense of deficiency and unworthiness, and a craving for pardon and redemption. It goes on toward its consummation, in a sense of reconciliation to God, faith, love, trust, and a spirit of obedience towards Him, brotherly love and sympathy towards man, the desire and the power to purify the heart and live righteously.

I am speaking of the inward operation, the operation of the Spirit, we may call it with Paul, which takes place, whenever and in proportion as a man becomes religiously affected, is roused and turned from open opposition, or indifference and disregard, or from mere negativeness and natural religion, to a state more or less complete and decided of positive religious faith, feeling, power and purpose; a conscious change of position and direction, a change in the spirit of the mind. This, I say, is the fundamental idea of the Christian religion, regarded as a divine agent acting upon man. It aims at the heart. It begins there, works there, and there only creates and puts in motion that train of moral forces, which must and should go out into action

to change and sanctify outward life. The great christianizing process is within.

For this Christian operation in the soul, the term renewal is a good name. It is better as well as more scriptural than the term Regeneration. For this last term seems to convey the idea of being renewed entirely at a fixed time, and once for all; which is not generally the fact; is not according to the nature of the case; perhaps is in no instance strictly the fact. It is not true that the first religious awakening is always complete, or the most complete; or the first impression abiding, or the most abiding; that the first change or any one change is entire and sufficient. The true religious life of the soul is a series of changes—new and repeated accessions of religious light; the vision enlarged, the aim raised, the spirit renewed from time to time. Reach what point of eminence he may, a sense of deficiency and of misdirection even will come over the Christian, and new influences are ever wanted to work out the soul's redemption in its fulness, and perfect the kingdom of heaven within. St. Paul speaks of the inward man being renewed day by day.

Neither, again, is Improvement, nor the yet larger term Progress, the right name for this Christian process within the individual soul. Progress says nothing of beginning, but supposes a beginning to have been fairly made, if indeed there was, or was need of a beginning. Progress says nothing of the right direction, but presumes it to have been taken, once for all. The idea of progress is a continued movement, forward or upward, in the same plane of the spiritual ecliptic; whereas in actual Christian life there is need of frequent re-elevations, newly-transforming influences, and re-directions of the soul from ever new and higher starting-points. There is such a thing as regeneration, and there is such a thing as progress in the Christian life; but Renewal is the higher and more comprehensive term.

An inward, inmost renewal in the spirit of the mind—if we accept this as the leading idea of the gospel, then we have a church theory. We have the right point of view from which to regard this ecclesiastical institution, its true place, purpose, and importance in the world and amongst the other institutions on earth. We see what is the minister's work, and that in which it concerns the people to co-operate with him and with one another. It is of the greatest importance to see this distinctly, if it be the true view, in order that the proper place and work of the church may not be overlooked nor mistaken, but clearly recognized and zealously attended to.

According to this view, the highest aim of preaching is to promote this renewal of individual hearts; to awaken the religious sentiment; to introduce the Christian element and make it vital and paramount in the soul; to nurture spiritual belief, piety, high moral conceptions, holy affections, the love of God, and man, and goodness. It is to convert men, aye, and to re-convert them; to lift them out of the bonds of iniquity, of unbelief, of selfishness and indifference; to make them conscious of a God to be obeyed, conscious of souls within them to be saved and cared for above all other things; to kindle in the heart that sacred fire of religion which burns and leaps to be good and to do good; to establish the Christian principle foremost and strongest among all the elements of experience and the springs of action.

But where, then, is the room for what is called practical preaching? This must not be omitted! Certainly not. But where is the place for it? Let us try to understand this matter. There is need that the actual duties of life be definitely pointed out, as also the sins to be forsaken and watched against. There is need that the conscience be enlightened and directed as well as aroused; that men be shown *how* God is to be obeyed, as well as made to feel that he is to be obeyed; that brotherly love be guided

in the way of beneficent exertion for one's fellow creatures; that men may be taught how the heart is to be kept from defilement, and how the life is to be made well pleasing to God. Here is a wide field and greatly diversified, and the minister should be familiar with every corner of it, and fail not to work in it. And I know of no topic, exciting or unexciting, relating to either personal or social morality, that in its time and degree is not a fit theme of preaching; and that too, of preaching fully up to the Christian standard of duty, self-denial, justice, love. But let it be with a right understanding of the matter, in order that the word of the Lord be rightly divided. Let it be understood that it is of little or no avail, to preach Christian morality to the unchristianized heart. The mind must be predisposed to morality, or else it needs something else than moralizing; something before it. Men do not forsake their sins and betake themselves to their duties, merely from having them pointed out, or declaimed upon ever so closely and pungently. *Christian* moralizing is properly for renewed minds; for minds alive and glowing with religious faith and piety; for hearts panting to see and follow the right, the good, the pure. This is an important point. A great error arises from overlooking it. A minister exposes and vehemently denounces the besetting sins of his time; he shows how flagrant they are, how incompatible with Christian brotherly love or justice. People listen. Perhaps they admire the skill and independence with which he does it, and extol him for his close, faithful, practical preaching; or perhaps they are angry, and call him extravagant and overbearing, even rude and insulting; but at any rate they have no thought of changing their own practice on account of it. And why should they? How can it be expected that they should? How in the world comes he to imagine that they will? He is moralizing in view of a moral standard which they do not recognize, which they have no heart for, no conception of. A sin! you say, a

sin! is it not reputable? is it not customary? is it not expedient? is it not profitable? Are we not honest, charitable, peaceable men, in good standing with society? A sin, and our sin! What do you mean by abusing us so? Let us alone, or speak your mind with more moderation. And they are right. Upon their principles, according to their worldly unchristianized standard, they are right. Or if they be wrong, mistaken according to their own principles —show them that they are and they will change, not otherwise, of course. You may declaim and storm forever; they do not understand you. You are speaking according to one set of principles and they are hearing by another. You cannot have, and you are not entitled to have any influence with them in the premises. What right have you to expect to gather grapes from brambles, and figs from thistles, and to be vexed and disappointed that you cannot? Convert those men, christianize their principles, renew the spirit of their minds, infuse into their souls the redeeming faith and holy affections of religion, kindle in them the new conceptions and aims of religion, raise them inwardly to the Christian level; and then, and not till then, you may hope to lead them in the practical ways of Christianity. Then you may calmly, yet boldly and thoroughly show them their sin, and if it be indeed the sin you say it is, and you can show it to be such, then just in proportion as they are thus christianized by your means or any means, just in that proportion they will be ready, nay eager it may be, to forsake the evil and cleave to the good. How much noble, lofty moralizing is wasted, and a thousand times worse than wasted, from not recognizing the fact that the heart and soul must be christian and sanctified, before the eye of man can so much as look up to, or his hand be stretched towards the Christian standard of duty and holiness and brotherly kindness. Let a soul be touched with the renewing grace of religion, and imbued with the spirit of godliness, and then there is

nothing it is so earnest to know, as what are its sins, and how it may be saved; how it can actualize more and farther the beaming ideal which it sees and would see ever and ever more clearly, of a virtuous and godly life, a perfect man in Christ Jesus. The morality of decency, the morality of expediency, of good repute, and physical, worldly well-being; this kind of morality, as far as it goes, and it goes a great way too, you may successfully inculcate upon almost any respectable person; but nothing more, nothing higher, except upon such as are Christian in something more than in name and by courtesy. It is of no use to moralize in any high strain worthy the Christian church, except in strict and recognized dependence on and in sequel to the converting, renewing influence of Christian truth, piety and principle.

So, then, though there is a large and noble place for practical preaching, so called, it does not supersede and should not outrun that leading aim of the gospel and the church, which our text expresses and I have endeavored to present. The most legitimate, the most faithful preaching, after all, though it is often thought otherwise, is that which wins the heart to Christ and his spirit; and not that which attempts to storm the strongholds of sin one by one; endeavors—vain and fruitless labor—to browbeat worldly men into the Christian virtues, and set up the kingdom of God by a furious war of posts. There is a right philosophy and a wrong one in this matter, and the gospel is right in its aim to renew and sanctify the spirit of the mind before expecting to shape the life after the Christian model.

Again, the view we are taking of the true theory of the church and its ministrations, may help us to define the true position of the church in relation to the various social and specific moral reforms which signalize our age. We have special and separate organizations to promote certain great objects, such as temperance, the abolition of slavery,

the abolition of war, the equalizing and ameliorating of the condition of men by new social and domestic arrangements. Singular and striking phenomena are here presented. This is not the time or place to discuss them, except a little in their relation to the Christian church and its ministry, that the latter may see and maintain their true position in respect to them. The objects had in view in these movements are in general great, noble, holy; and I will not now stop to criticise the means, lest I should seem to underrate the ends, the objects. Many of them are sublime in their conception and beautiful in the results so far as attained or to be attained. But the present question is, Have Christian ministers as such, or churches as such, or individual Christians as such, any thing to do with those organizations? Are they bound as such, either to take part in them or to keep out of them? No—I protest, no—in the name of Christ and his church, no. Observe, I speak of *organizations*, concerted measures for reform. To these, I say, the minister has no official relation; he is to hold himself, and be held, as perfectly free as any other man, to take what position he pleases in reference to them—for, or against, or neutral. As to the *subjects*, the central ideas of these organizations—many of those subjects are matters pertaining directly to personal holiness or social morality, and are therefore proper themes of preaching; and let him hold himself, and be held, free to give them their due place in his ministrations.

The first and peculiarly appropriate work of the Christian minister as such, is to strive, with God's spirit, to renew and sanctify the hearts of men; to create them anew in Christ Jesus; to give them the strength of religious principle, and to show them how to use it as individuals in their relations to God, to one another and to society. This is the work of the minister as such. He will never moralize aright, or to good purpose, until he feels that it is. Then,

if he sees fit to enter into other and extraordinary measures and temporary organizations for reform, he does it as a man and a citizen, and because he judges the object good and the measures best adapted to secure it. As a man and a citizen he does it, or declines doing it—and let no man judge him as a minister or a Christian either for doing it, or not doing it. As a minister he has another sphere and a larger one—another work and a far greater one.

Yes, a greater work, and there seems to be now-a-days some need of maintaining this point, lest it go by default. Many good men have become so interested in certain measures and machineries for reform, and find there so much activity and excitement, so much a doing, and have in view or prospect such tangible and large results of good, that in the heat of their philanthropy they come to think the church institution with its quiet ministrations a dull, backward, quite lifeless thing, behind the age, its day gone by. Some even say that the church is becoming a hindrance in the way of the world's moral welfare, a block before the wheels of glorious reform. The clergy hold back, they say, mere mumblers of old doctrines and pious homilies; and the church lies inert and unhelpful in our path; away with the dead body to its grave! Thou fool, to say so! Thou foolish and shallow reformer to think so! I tell you that all the moral life there is in your noble reforms has come out of the Christian church, and must be continually replenished from that church, or cease. Every spark of heavenly fire that burns on the blazing altars of Reform, has been struck out of the gospel of Christ, and has reached you through the church. But for the church, your plans for ameliorating the human condition would never have been started, or so much as dreamed of. Out of the gospel and of the church as perpetuating its spirit and influence, out of this has sprung the idea of that self-denial and self-sacrifice, which is the

root of some reforms, and that brotherly love, seeking to embody itself in society, which is the root of others. Out of the calm bosom of the church, come all the high conceptions and all the *moral* power that mingles in the mighty onward forces of reform. The swift, tumultuous Niagara flows and is fed out of the placid bosom of Lake Erie. Canst thou have no patience with the quiet waters above there? Art provoked, they are so still and unexcited? Put away Lake Erie, and where then were thy brisk Niagara? The church dead!—the intense and increasing vitality of so many of her children who say so, would seem to belie the aspersion.

Here is one of the bad tendencies of the times, not a prevailing one, we trust, yet a real and visible and perhaps a growing one, this namely—men thinking that they have outgrown the gospel and the church; that they have mounted heaven high above ordinances; have received and are receiving more truth and holier influences at first hand from God, and that they and theirs could bring in the very millenium of human perfection and bliss forthwith, if but the cumbering carcase of the church were out of the way. They know not what they say. They scoff at the mother that bore and nursed them, imbued them with power and a holy spirit, and bade them go forth with her blessing, to work wisely and manfully for God and man and the truth. And because she stays in her place to nourish up others, and empowers them to go and do likewise; because she does not forsake her own highest and primal province, and go down into the midst of their din and strife, they turn and gibe at her,—throw filth into the breast that suckled them, and would lure all men from her fostering care. Insane and parricidal act! A blessing cannot follow it.

There is this danger in our day—that the great projects of reform, by disparaging and disowning the Christian church out of which their own idea and first moving spirit grew and sprang, will lose their moral vitality and their

moral aim, and will degenerate into mere worldly struggles, political machineries, means of personal and party aggrandizement, the rushings of rabid enthusiasm with some, and the plottings of selfish calculation with others, and anarchy be the result to society. This must become the character of reform organizations and movements, just so far as they disown Christianity and separate from the Christian church. Divorce them from the piety, brotherly love and spiritual elevation of the gospel, and you rob them of the moral element, their only healthful life, and they cease, or else continue for evil and not good.

But whatever be the position of reformers toward the church, and whatever be or become the spirit or the fruits of specific measures of social reform, let us, brethren, see to it that we understand, and as far as lies with us, maintain the true position of the church, that her dignity be not compromised, either through the clamor of her children or the thrusts of her foes. Her work is by her tranquil, noiseless ministrations and co-operations—trusting in the promise of the holy spirit working with her when she works faithfully; to renew, raise up and sanctify more and more the souls that are within and around her fold; to establish and build them up in faith and piety, in brotherly love and moral power, assured that these elements of all holiness will and must by some means find their way into social life, and modify and ameliorate the forms of society. The state of social morality and well-being will never rise above the level determined by the spiritual condition of the Christian church, and it will reach that level by some means, by those now in operation in part, we may hope, but if not by these then by some other. The Christian life in the soul cannot be pent up; it must flow out in one channel or another, to refresh and redeem the moral wastes of the world. This is the peculiar work of the church—spiritual and moral renewal. Let ministers, whatever else they see reason for doing, let

them not forget nor slight this. Other things are important, but so is this, and the most important, and must not be put second by those whose assigned province it is. The church is the greatest institution on the earth, and if it be faithful to its province, it is the benignest and most mighty for good things to mankind. It is the organ and life-channel of Christian influence in the world. With all the abominations that have defiled it; with all the imperfections that have cleaved or do still cleave to it, it is always the best expression of religious truth and power for the time being. It is always the hope of the world. We will stand by the Christian church. Stand by her, I do say? What! patronage?—No we will rather thank God if she, in her spiritual riches and strength, stand by us in our want and dependence; we will rejoice gratefully in the privilege and the grace, to rest in her lap and be nourished by her spiritual bounties. Not for her sake, but for our own and the world's, we will honor and uphold her, and strive for her perfection and the fulfilment of her great mission in ourselves and our brethren.

Let the church of God have our steadfast allegiance. Men may say, Lo here, and lo there, but we will know that we have already one greater and mightier to save, even Christ. We may see in some plans of philanthropy or reform, speedier and more dazzling results attained or promised; but whether we join in them or not, we will remember that Christ's church is the root and fountain of all that is good and permanent in them. Those plans, whether they succeed or whether they fail, are avowedly, by their nature, transitory expedients. But the church is deathless and eternal—the spring of influences for man to drink from and be healed while the world stands. It is founded on the rock of ages, and the gates of hell shall not prevail against it.

Let us, ministers and Christians, give our first and latest fealty to the church of Christ, and not be seduced, though

it seem to be the voice of an angel that calleth us away to better things. Some men who have drunk in spiritual light, influence and love, in the soul's childhood, from the fountains of the church, may then ignore their debt and her loving care; they may transform the religion she gave them into the shape and semblance of a self-begotten, self-sufficient philosophy; they may misname their faith and heathenize their piety; they may rise dripping from the healing Bethesda, and go plunge in Pagan Castaly and say, Lo, it is this that maketh clean; they may outgrow the God of their bibles, and create new theologies, and cry, Divine is Nature, glorious is the All—the soul is the God head, infinite and alone adorable; they may soar upon Christian wings into unchristian regions, tossed into the infinite spaces of thought on the relentless horns of sceptic speculation, and from their chill and cloudy heights may say to us grovellers below, come ye up, too, and be ye also as gods! But let us rather lie lowly and humble at the feet of Jesus still, the Savior who died for us. Let his God be our God, his truth our faith, his spirit our life and joy, his salvation our trust, his church bought with his blood, our spirit's refuge and home on earth.

We will love and cherish, we will magnify and cling to the church of Christ. She is not spotless, for she is of the earth. There are stains on her white robe many and foul; we will essay to wipe them off, and not jeer her to shame. She may falter and stumble amid the ignorance and sin of the world; we will not forsake her, but lend her our filial hand to help. She is a mother to our souls, and we will be dutiful, reverent and loving children, resting in her bosom and laying hold of her ark. We will sit down humbly at her bounteous board, and eat and drink of her spiritual gifts, that refreshed and renewed for the dark and toilsome journey of life, we may go forth in the strength of that meat unto Horeb the mount of God.

The reflections into which we have been led concerning the legitimate place and work of the Christian church and its ministry, are not unsuitable in their application to this occasion. Let him who now enters the ministry of the church, know and understand the work to which he lays his hand. Let him distinguish it rightly and clearly from other things, however akin to it or however diverse from it. Let him esteem it as the greatest work on earth. Let him devote himself, heart and soul, mind and strength, unreservedly to it. Let him know his high place as a minister of Christ in his church. Let him honor it and claim honor for it. Let him rejoice in his privilege and be humble in his short comings; and give himself in season and out of season, to the renewing work of the gospel ministry.

And you, brethren, to whom and with whom he ministers, co-operate with him as he with you. It is a new era in your spiritual affairs. Enter upon it with cheerful hope, and yet with great solemnity of aspiration and purpose. See to it and give diligent heed that in the spiritual temple which your minister, with your concurrence and God's help, would build here, you yourselves and yours, be all found as living stones, chosen of God and precious. Honor, love, uphold the church. Be its ministrations quick and efficacious through your fidelity, for the renewal and salvation of your souls; yes, for that distinctly, that first and last, that as for your life and more than your life, that strenuously, watchfully, prayerfully, day by day, sabbath by sabbath. Be this place unto you none other than the house of God and the gate of Heaven!

CHARGE.

BY REV. D. HUNTINGTON.

It is with no common emotions, my son, that I meet you on this occasion and in this place. Considerations the most solemn and joyful cannot fail, I think, to present themselves to your mind, as they do to my own. And for your encouragement, I will say to you at the commencement, and I say it from long experience, chequered as it has been with vicissitude, you have undertaken a good work. All its labors and its trials notwithstanding, I verily believe it the best work this side of heaven.

The occasion places you on a commanding eminence. From that eminence look around you. Look back and reflect. Reflect with gratitude on the hand unseen, that has so kindly led you to the present hour. Look forward and consider. Consider what is expected of you in return. Consider well your position and your prospects, and resolve anew, that no earthly considerations shall deter you from attempting, at least, something which shall correspond with the obligations you are under.

The religion which you are called to preach is the hope of the world. The watch tower from which you hail, is of no common elevation. You "watch for souls, as one that must give an account;" and of every watchman, overseer or bishop, it is required that he "be blameless." To this end, my son, the eye of God is upon you. To this end, the eyes of the churches here represented are upon you. In their name, and in their behalf, I now address you. In their name I beseech you. In their name I charge you. Consider well the high trust and responsibilities of the sacred office, now committed to you. You are an "ambassador" from God

to your fellow-men. The message with which you are entrusted is of the most weighty character. It is one in which all are called, by the most animating motives, "to glory and virtue." How solemn, how heart-stirring the associations that cluster around it! The very house in which it is to be delivered, dedicated as it is to God, is filled with a glory peculiar to itself. In commencing your labors, as a preacher of the gospel, you enter a boundless field. "The field," said our Savior, "is the world;" it is a world of sin, deformed with selfishness, in its thousand forms, and at times overcast with clouds and darkness. Be it so. Be not discouraged. Though deformed, it is not entirely a waste. There are still to be found in it fruits and flowers, and goodly prospects and melodious voices. Be it yours, then, in the station which you are to fill, to *reduce* this selfishness; to *scatter* this darkness; to guide the erring aright; to direct the streams of heavenly consolation to the abodes of the desolate; to pour the wine and oil of gospel peace and love into the wounded bosom; to preach liberty to the captive; to proclaim the acceptable year of the Lord; to restore to oppressed humanity, so far as may be in your power, the long-lost rights of brotherhood, and to recover the world to what it was designed to be, a paradise of God.

In prosecuting this great work, administer the ordinances of the gospel agreeably to the appointment of Christ. In aid of this, the more private offices of the pastoral charge will be attended to. Family visits; parlor preaching; Sabbath schools; meetings for religious conversation, will not be forgotten. By looking within the abodes of sorrow; by noticing kindly the feeble, the friendless and the destitute; by entering into the feelings of the different classes of society you meet with; by administering to the wants of the sons and daughters of sorrow, in the chamber of sickness, and on the bed of death, make it manifest that they all have in their pastor a sympathizing friend, a companion in tribulation, and a helper of their joy. In the right discharge of these offices, you will find your duty, your interest, and your happiness, most harmoniously blended. In all these respects, I charge you to be a true man; true to your Master, true to your fellow-men, and true to yourself. In this is implied, you know,

something more than is found in the philosophy of either ancient or modern schools; something more than a spiritless, superficial morality, which has been before and better taught, in the groves of Academus, in the Lyceum, and the Portico.

Sprightly essays, addressed to the imagination merely, or to the intellect merely, or to both, are not sufficient. The learning of books is not enough. It must be the gospel of Christ, coming from the heart of a good man; inculcated in the spirit of faith, meekness and love, and with a zeal inspired by "the unction of the Holy One." For a man to build up "the kingdom of God in the world," there must be the kingdom of God within. I charge thee, then, in this respect, "give heed to thyself." As you would begin right, be it your first concern, and your constant and uniform endeavor, to erect and confirm what may be appropriately termed a good, consistent, ministerial character. And the foundation must be laid deep. There must be "the life of God in the soul." The same mind must be in you that was in Christ Jesus. To suppose that you can preach the religion of Christ, without the "spirit of Christ," is a solecism. It would be a drudgery, indeed, to attempt it. There must be knowledge, also, as well as faith and love. The priest's lips should keep knowledge. A novice never was, and never can be respectable. If it be true, that "he that winneth souls is wise," there must be wisdom to begin with. *Now*, as formerly, if he would bring from his treasure, things new and old, he must draw from a well-furnished mind. By reading and reflection, he must keep up with the age. He must gather instruction, (and it is a vasty deep,) from the works of God around him. In the groves he walks in God's first temples, and he finds God in every thing. And especially does he hear the voice of God speaking to him from the very depths of the human soul, his own soul, and the souls of other men. As knowledge and truth cannot be separated, to think of sustaining the latter without the former is preposterous. The enlightened teacher must make himself thoroughly acquainted with men and things. It is a common observation with respect to men in our profession, and it is too true, that we are deficient in the knowledge of human nature. How shall we best wipe off

such an aspersion? How better, than by mingling more with the world? Yes, eat, drink, and labor with the world. Follow the man of business, in imagination, at least, to his work-shop; to his counting-house; to the market; to the exchange, and to the wharves. We here often get some of our best sermons. But as we thus mingle with the world, we expose ourselves to danger. Men of like passions with others, we are always liable to say or do something, that may be turned to the injury of religion, as well as to our own reproach. If not yet aware of it, my son, you *will* be, that there are temptations peculiar to the ministry. There is a pride and a vanity peculiar to our humble vocation. There is a love of popularity, which is a snare; the love of ease is a snare; the pride of life; indulgence of every kind, is a snare. We speak from experience, when we say that danger besets us on every side; and in the spirit of tenderness and love we admonish, we charge you to be ever on your guard. It is a fearful thing to dishonor God, and to bring reproach on the religion, which we profess to preach, by a careless life.

The importance of good example! No other preaching is so powerful. If you would persuade those around you to be good, you must appear before them, clothed yourself, in all the loveliness of virtue. If this is wanting, all the power of intellect, all the charms of poetry and of rhetoric will be unavailing. And that your own example be thus influential, set before you, as much as possible, the examples of the great and good of all ages. Realize the presence of that "cloud of witnesses," visible and invisible, with which we sometimes feel ourselves to be surrounded, who, through faith, obtained for themselves a good report. Above all, let that pure and perfect example, of him "who did no sin, neither was guile found in his mouth," be ever present with you. And as you would be an example to your flock, in every good word and work, the worth of "prudence" cannot but be duly appreciated. Notwithstanding the homely epithet, applied to this virtue by a wit of other days, I have, I confess, a high opinion of it.

In our intercourse with the world, it teaches us to be cheerful without levity, and grave without prudery. It is our friendly mon-

itor in the choice of subjects for the pulpit, and in their management. In the hour of temptation, what can we do without it? It is a virtue with which wisdom dwells, and is peculiarly needed by every faithful minister in his sacred office, as a peace-maker. As the world is, it is impossible but that offences come. Be it your concern, as you notice, to do all you can, under the influence of a well directed prudence, to quiet them, pouring the oil of Christian love upon every angry and tumultuous wave. "Blessed are the peace-makers for they shall be called the children of God."

To be faithful, you must be laborious. The work of the ministry is no sinecure. You will aim to be known in it as a working man. You will not wish to be found, I trust, with the "Downy Doctors" either of these or other days.

Finally, be a man of prayer. "Watch unto prayer." Love thou the mercy-seat. O how interesting the position! thus to stand, the organ of communication between heaven and earth—the messenger of man to God; and the medium through which the richest blessings are conveyed from heaven to earth. If I have one friend on earth, dearer to me than another, it is he who stands in this relation. That you may be such a friend to those in whose devotions you may be called to lead, in this place, catch more and more the spirit of those who have obtained this honorable testimony, that they walked with God.

Such are some of the qualifications that seem to us to be always necessary to success, and peculiarly so to you, in this place. They are those, that seem to designate the scribe well instructed in the kingdom of God. Be it your endeavor, then, so far as you perceive our views to comport with the instructions and the spirit of Christ, to have them inwrought in the soul, and manifest in your life. You cannot be too careful, *in no way*, to abuse the confidence reposed in you. Rather in the strength of that confidence you will take courage to go forward, always looking to Him who has thus far brought you on your way, still to sustain and guide you. In such a presence, and with such a companionship, you have nothing to fear. Thus anointed from on high, you may hope you have come to this people, "in the fulness of the blessing of the gospel of

Christ." When you come to the house of the Lord, on the Lord's day, as you would reach the hearing ear and the understanding heart, you must come with your own heart warmed with the love of God, and deeply imbued with God's truth. If you would have the services here useful, and acceptable, you must come with all the desire of the mind. Your whole heart and soul will be in the work. Considering yourself a minute-man for your master in doing good, you will always be ready to speak; instant in season and out of season, especially improving those opportunities of address, when sorrow and bereavement and disappointment may have opened those avenues to the heart, so favorable to lasting impressions.

As to the topics to be discussed from the pulpit, I can give no other than very general directions. As a forcible writer observes, "the word Duty, wants to be more sounded in the ears of the men of this generation."

If you will ask yourself, what is best adapted to our wants? what is practical? what is consistent with reason? what is conducive to virtue? what is good to the use of edifying? and abide the responses of your better judgment, you will probably come as near to evangelical preaching, as in the present state of imperfection may be expected. And be sure to let what may properly be termed *social preaching*, have its place.

We have generally found, in the ordination charge, "give heed to thy doctrine." It is well—I say the same. *Doctrines* is another name for *principles*. The term is just as applicable to practical subjects, as to those which are merely speculative. But if by doctrines we mean the dogmas of the schools; the subtle points of theological controversy; the rallying points of party—erected into creeds, confessions of faith, and canons; they have done more mischief in the world than any, if not every thing else. They are "a fire;" and are more likely to be that which is soon to consume the world, than what of late has been so much the theme of popular delusion.

The tendency of the times, however, is rather to that which is fantastical, than to that which is fanatical. It is, in fact, a dreaming age. If it must be so, "let the prophet that hath a dream,

tell his dream," and let children, if they will, listen to it. We have a more sure word of prophesy, this volume, the Old Testament and the New; this volume, then, is to be "your light and your lamp," my son, in every step you take, in fulfilling the work of the ministry; and a most precious light it is. Other lights are not to be disregarded. Hail the light, from whatever quarter it arises. Welcome that inspiration of the Almighty, which kindles up an auspicious light within. Welcome improvements of every kind. Welcome the lights of science, of history, and general education. We need them all. But the only "true light," let us ever bear in mind, which lighteth every man that cometh into the world, is the Sun of Righteousness. Here it ever will be to the moral, what the sun in the firmament is to the natural world. "Prove all things, hold fast that which is good."

I now come to the close of a long address, and I will say to you, my son, as we part, in the words of God's ancient servant, on an occasion not altogether unlike the present, when the heads of the people and the tribes of Israel were gathered together, "set your heart unto all the words which I testify unto you," and observe them, according to their honest claims. From the eminence on which you stand, let me once more call upon you to look around you. Look over with me, into the promised land—where, if through grace we may at length meet, together with that goodly company, who, as pioneers, have gone on before us, and with those who are daily following after, we will renew these our congratulations, cherish still warmer sympathies, be admitted, perhaps, to higher revelations, and join in more pure and exalted services.

May the Eternal God be thy refuge, and underneath thee his everlasting arms!

RIGHT HAND OF FELLOWSHIP.

BY REV. J. I. T. COOLIDGE.

To me, my brother, is assigned the simplest, but not the least grateful of these services. In the name of the sister churches, I am desired to give the expression of their sympathy, union and purpose to co-operate with you in the great work of the ministry, by extending to you the Right Hand of Christian Fellowship. You will readily believe that it is with no merely formal acquiescence that I have accepted the fraternal office, adding as it will a new element to the friendship which already unites us. The affectionate relation in which we have stood to one another for so long a time, must render it doubly grateful to welcome you into a labor, not only of the same character, but almost in the same vineyard of the Lord; where we may walk together, not in spirit only, but side by side in perfect companionship.

Receive, then, this Hand of Fellowship, in the name of the churches to whose sympathy and support it gives you a claim; and as a warm expression of the mutual love and friendship which have so long bound us to one another, and shall now aid us to strengthen each others' hands and encourage each others' hearts in the great work to which we have devoted our young strength.

I welcome you, my brother, to the highest sphere of human duty, for such I regard the profession to which we belong. And do I magnify our office? Why was this pulpit erected? Why do the people of God assemble themselves in this dedicated house? Why are you commissioned at their request to occupy this sacred desk? Not to give any formal instruction, not to read

moral essays, not to deliver lectures. This house is no lecture-room, but the house of God; this desk no common pulpit, but the lofty stand whence the oracles of God are to be proclaimed. You will not stand here, by any tricks, or powers of oratory, or extraordinary gifts of mind, to fix attention for the passing moment, to work your hearers at times into a sort of tragic sensibility; but to break to them the bread of eternal life—to open to them those fountains of living waters, of which whosoever drinketh shall never thirst again—so to deliver eternal truth, so to speak to their souls that they shall thrill within them and beat with earnest aspirations for a holy and divine life. You are to stand here simply to proclaim the glorious gospel to hungering and thirsting spirits; to sound its warnings into the ear of the careless and sinning; to minister its consolations to the mourning and bereaved; to open its heavenly visions to the dying believer. Amid the din of earth, you are to lift up a voice, speaking of eternal things, till its echoes shall be heard in the counting-room, the office, the work-shop, wherever man plies his toil, and by its solemn monitions impelling men amidst the labor and sweat of life, to listen to and obey the laws of God, for that disobedience is the soul's deep ruin. Do I then magnify our office, when I call it the highest sphere of human duty? It has to do with men solely in their most solemn relations. Its theme is truth—its object, the salvation of souls. Of what other sphere can this so truly be said? We would claim for it no peculiar sanctity; we do not call it the only sacred profession. We are rejoiced to allow and assert, that every calling is a sacred calling, and that all men should be preachers of righteousness. We would claim for the ministry no monopoly. Still, we assert, if any one would do good, if he would lose ignoble selfishness in noble expansive benevolence, loving those whom God loves and for whom He gave his Son to die; if he would learn to make the welfare of the world a dear, sacred, individual interest; if he would pour the sympathy of a benevolent heart, through all the channels of society, surely no fairer opportunity, none so fair, could be presented, than is presented in the aims, studies, labors of the ministry. And I welcome you, therefore, to its ranks. I most cor-

lially congratulate you, that you have been turned aside from other walks, where men buy and sell, aspire for power, or court the empty breath of worldly fame—and have given the best energies of the mind and heart to the preaching of God's truth through Jesus Christ, to the great work of helping to save souls.

My brother, what I have said of the work of the ministry renders it needless to dwell upon the pleasures with which it is full. They are one with the work. I will mention, therefore, but the great, and as I understand it, the peculiar privilege of our profession. While other men are occupied with the concerns of this life—engaged in pursuits whose tendency is wholly worldly; the concerns of your profession will lead you to dwell in the serene region of holy thought and study. The great themes, God, Christ, the soul, eternity, salvation, will occupy your mind, elevate and purify your affections, and invest life and all its relations with a heavenly spirit. You are not compelled to enter into the dusty turmoil of the world, to regard men as mere buyers and sellers in a selfish system of trade. You are raised above all this into the higher world of religious consciousness and thought; to dwell in communion with the Father, in friendship with the Savior, with the good and great of the past and of the present; to receive the pure confidence of the hearts of your people; and in such holy companionship ever to invigorate your powers and enlarge your affections. I deem the privilege of being permitted to hold this spiritual communion with all that is great, and holy, and eternal, and with our fellow-men upon the high matters of the soul's experience, as among the chiefest pleasures which belong to our profession; as more, much more, than a recompense for all its troubles, trials and discouragements.

Spiritual action, and spiritual communion; this is the design and the joy of the ministry; and to which I most heartily welcome you. Truly this alone makes life a true life—I quote another's words. But where is it to be found in this empty world of form and show? Does anything there come from the power of the soul, of love, of inspiration? It is policy which every where bears sway, and repressing all enthusiasm, takes its place and works in its stead. The holy spark cannot break forth freely

into a cheering flame; it is surrounded and restricted by a thousand barriers. O, happy friend! who can work immediately from heart to heart, from spirit to spirit; who need not stain thyself with the ignoble toils of earthly prudence; who art an instrument in the spiritual creation of God, which rushes free from the spirit, as a stream from its fountain, and pours itself freshly into life and day.

Receive, then, my brother, once more the Hand of Fellowship, not as an assumption of authority, not as a token of priestly rule, not as endorsing all you may ever utter—for then I ought not to give, and I know you would not receive it—but as a cordial, fraternal welcome. Accept it as the pledge of our union, our sympathy, our desire to co-operate with you in the great work to which you have devoted yourself. Accept it as the sign of our affectionate reception of you into our brotherhood, by which you are assured of our joy in your success, our sympathy in your sorrows, of the ready assistance of our labors and counsel, to help lighten your burdens and send you on your way rejoicing.

And I may give you, once again, my right hand in token of the peculiar and friendly interest, which so intimately unites us. I rejoice in the good Providence that has graciously permitted us to labor, side by side, in the highest of human offices. God grant we may be kindly affectionate one towards the other, with brotherly love, in honor preferring each the other. And when trials gather thickly around us, and discouragements weigh heavily upon the heart, and we are ready to faint under our burdens, let the fraternal pledge which is now exchanged, be remembered to whisper courage and impart strength. May God grant you his paternal blessing, and crown your labors with abundant success. May your people bestow upon you their hearts' warmest affections and cheer you by their constant attendance and ready obedience to your instructions. And at last, when you are called to render an account of your stewardship, may you be found ready, with many souls as the seals of your ministry and the crowns of your rejoicing.

THE ADDRESS TO THE SOCIETY.

BY REV. GEORGE E. ELLIS.

There is no particular reason why the part which I take in these exercises should have been assigned to me; neither am I to speak for myself, nor as an individual. It is because every duty and obligation, to the discharge of which your pastor has been so solemnly exhorted, is equally imposed upon you, that a place is appointed in these services in which the relation of a people to a minister may be explained.

Trembling and oppressed as your pastor must now be under the burden of responsibilities, which, though assumed on earth, are recorded in heaven, it must be a comforting thought to him, that you likewise assume your vows, and that those vows are sacred. Therefore, as the representatives of these churches, we gladly seize the opportunity to make you sensible of your responsibility.

If these services have not been wholly without meaning; nay, more, if these prayers, hymns and exhortations have not been the merest trifling with the quiet night air around us, then the issues of this occasion will affect the interests of immortal souls. Either there is nothing but utter folly, childish play, and idle mockery beneath all these apparently serious countenances, or our minds and hearts have been engaged upon a most solemn work. Enough has been said to him who is now your minister, to make him feel that if there be trifling he has no part in it. An impression has been made on his heart which to the end of his days will not be effaced. Whatever has been said to him is to be said likewise to you, for in every expectation which you cherish concerning your minister, you are taught a corresponding duty. The manifest ob-

ligations which are matters of contract and of mutual understanding between you, require no mention here. Some words of counsel and gentle request, which it might be well for you to listen to, will doubtless come in good season, and more appropriately from your pastor. More than enough is left upon which we must speak.

You have taken, for your religious teacher, one, of whose attainments, purposes and character, you have, as is necessarily the case, but little knowledge. Still less does he know of you. Confidence in each other's good intentions and sincerity forms no part of your *written* contract, but yet it is its chief and largest condition. You have given him to understand how much the prosperity, yes, even the existence of this society, depends on a hearty and devoted exertion of all his abilities. This is true. You do right to make him realize that his support, his happiness and his reward depend upon his giving his whole energies to his work. But it is our part to make you feel how much his success depends upon you, and, if possible, we will make you to feel it. Your mutually slight acquaintance does not give you liberty to weary of each other; it bids you to do all that you can to make a close and growing intimacy pleasant and valuable.

There is one general statement under which may be included all that need be addressed to you. It is this—that the piety and faithfulness and success of your minister will henceforth be more influenced by your conduct towards him, as your minister, than by anything else. Perhaps you may think that you receive him now as fully educated and fitted for his high vocation; if this is your thought, you greatly err. He is not yet educated for the work and office of a Christian minister. It is for you to fit him for his weekly and his hourly tasks. Coming so recently from the retired solitude of the place of study, and the genial companionship of those of like age and kindred pursuits, how could he be furnished with the wisdom which his office and this place will require? In a life which has been to him thus far smooth and sunny; burdened by no heavy responsibilities; tried by no rivalries, vexations or sorrows, what does he know of the solemn realities, or the dreadful necessities of human existence, as the care of a parish will soon

display them? How can he apply as yet the everlasting truths of the Christian religion to the warfare and the wants of the human soul? These lessons of his ministry he must learn slowly, one by one, as the providence of God shall teach them to him through you. His judgment, his discretion, his earnestness, his sincerity, his success, depend more than upon anything beside, upon the spirit, and the interest, and the profit, which on your part are the results of his efforts. He will be continually making estimates of the importance and value of his ministry, from the effect which in his daily intercourse he may see it to have upon you. You give him his aim, and the standard of his duty, and you change it, day by day, either to raise or to depress it. Upon the most important interests, and none the less upon some of the most trivial matters, does the harmony of your relation, and all the blessed fruits of a faithful ministry, depend. A certain kind of praise which a minister often hears, he cannot but receive with any feeling rather than pleasure, such as the commendation of the style or manner of one or another portion of his labors. It is pleasant to him to have you interested in his health, and to appreciate any extraordinary effort which he has made, but he wishes to know from you something more than that he writes a fine sermon, or makes an excellent prayer. He has a right to expect to see the fruits of his labors in lives and characters; if he do not, if he be a true man, he will lay down his office, or change the sphere of exercising it. Remember, then, that when he converses with you who partake of his ministry, your looks, your words, your lives, and your deaths, are all leading him to consider what that ministry is, and what it ought to be. And inasmuch as he enters into the labors of another pastor, than whom you may never hope to find one more devoted to his work, more exemplary in ministerial character, faithfulness and virtue, he may expect even now to see around him the growth of much good seed already sown here. What your pastor has learned from books concerning the ministerial office and duty, will at times wholly fade from his mind. The glow of devotion which he feels now, and which shall be occasionally renewed as he attends such services as these, and all the exciting sentiments expressed in treatises on preaching and the pastoral care,

will at intervals cease to animate him. Exhausted by thought and study, or tried by the straining of his sympathies for those who suffer, his hours of depression will master him. Then a single word from one of you, a chance conversation in the street, or an interview with you at your homes, will move him with the earnest piety of an apostle, or cause him to mistrust lest he is maintained by you as a lecturer on respectable morality, or to offer prayers at funerals in conformity with the laudable customs of the country. Remember, then, for you cannot think of it too often or too deeply, how much the piety and faithfulness, as well as the happiness of your minister, depend upon you. You may chill all his fervor and zeal, if you despise his youth—you may make him eloquent and strong, if you esteem him highly in love for his works' sake.

In two relations will he be known to you as a minister of the gospel of Jesus Christ—here as a preacher, at your houses as a friend. Your duties, like his own, run through all that concerns him in these relations. Here he will lead your devotions, will apply the sacred truths of Holy Scripture, and on Sabbaths, and consecrated days, will seek to mingle thoughts of another life with the responsibilities, the joys and the sorrows of this.

Have confidence in his sincerity as a preacher, whether he mingle few or many adjectives and epithets in his discourses; for that is often the only difference between an earnest and a languid preacher, whether he speak with or without gestures, and love one class of subjects or another. There are some around us now, to their justification let it be known that they are chiefly young persons, who profess to decide by a minister's style and tone and manner and subject, whether or not he be converted. Many similar trials instituted by these same young persons, have ministers now to pass through. Have confidence that your minister is pious and sincere, till, which God forbid, you discover the contrary. Give him the Christian courtesy of believing that upon truths and duties concerning which he speaks as under oath, he has used all the means of light and knowledge. To God he is responsible that he speaks the *truth;* to you he is accountable for the *spirit* in which he speaks it. By that unerring sympathy of our natures, by which we interpret not only words, but looks and tones, the

heart will always manifest itself. You will know the intention, the spirit, the temper of your minister, whether his words of reproof are insulting sarcasms or tender appeals ; whether he wishes to be a martyr or only an apostle; whether he loves denunciation and angry speech, or whether his censure and his warning is that "smiting of the righteous which is kindness."

Let your minister feel, too, that he is what you have in form made him—your religious teacher. Give him that encouragement to be faithful and laborious, which your gladness to avail yourselves of his services, in preference to those of any other, will manifest. Go not astray on Sabbaths and lecture seasons for exciting preaching and religious gossip. Not that you may not avail yourselves of perfect freedom to worship where you will, and learn all you can concerning your own religious interests and those of your fellow-men. But do not damp the ardor of the public services of your minister, do not sicken the solitary hours of his meditation by giving him the least reason to suppose that his prayers and labors are powerless over you, that you prefer to wander about among different churches, to frequent prayer meetings and conference meetings, or to go here or there or everywhere, for the sake of a psalm, a doctrine, a tongue, a revelation, or an interpretation. Give your own minister an opportunity to discharge his duty to you. If you are unsatisfied let him hear it before it is on the tongues of all public talkers. Listen to him, hear him, receive his efforts with interest, with attention, with kindness, and exhaust all that he can do for you before you chase after every novelty of these changeful times. The good shepherd is not pleased to have his sheep straying into others' pastures. You would complain if your children, the objects of your peculiar care, left your firesides and counsels, to go and fill their brains with all the passing novelties of this strange city. Enough of this itinerancy of hearers, as well as of preachers, has there been already, to have its evil effect on the next generation. Do not you imitate it. As you have all united without dissent in calling your minister, seek to be known as a society who are satisfied with your minister. And do not expect to be always excited, or even interested here, for there is a languor and a weariness attending every

thing which we do continuously. Let the sacred services of this house be dear to you; gather pleasant and cheerful associations around them, and let them consecrate all your relations in life.

In your private intercourse with your minister regard him as a friend in all your dearest concerns and your permanent interests. Believe that, in the circle of means and agencies which affect us all for good, there is an honored place for such a man as a faithful, Christian pastor; that there is an office which he may fill as a religious counsellor, instructor and comforter. As heads of families you yourselves may find pleasure and incitement in unrestrained intercourse with one, who, while religion is his great theme, will converse with you upon any and upon all subjects, if you will but converse in a religious spirit. It is well too for your children, that among those whose presence at your firesides gradually reveals to them of what elements the world is made, there should occasionally be a familiar form of one whom they connect with interests that are above the world. Let perfect frankness, and dignified demeanor attend this intercourse. Honor your minister for himself, and honor his office. Yes, honor his office, though some may tell you otherwise; for it has more accumulated claims to high and reverential regard than any title or office known in this world, and nothing can disgrace it save an unworthy participator in it. Do not conceal from your minister your doubts, or difficulties, or preferences. Open your mind freely to him. He may be to you of essential aid; and if he cannot, it is far better that your relation to each other should be understood, than that hypocrisy and dissimulation should interpose their sad barriers between you.

If any of you be charged with secret offences, with sinful habits, or with private iniquities, you know that your minister is answerable that he pay you for his bread, and that there is only one way in which he can discharge his debt. He would not intermeddle, nor transcend his sphere, nor presume upon those prerogatives which a dying superstition once attached to a minister. But as a man, he owes you a debt and a kindness, as a Christian he must rebuke sin, as a minister he must stand ready for his account as a guardian of souls. Still he may not have courage, he

may not feel it his duty to tell you, even in the strictest privacy, what he knows that is evil of you. But if any one of you is in such a case, take it for granted that it is known to your minister, who like other men, hears of all that is evil, and of but a portion of the good. If still he be silent, consider yourself rebuked by the severest reproach, even by the silence of your friend, who, like the apostle Paul, may be ashamed to speak of those things which are done in secret.

You may look forward to months and years of various intercourse with your pastor and friend. He will see you enjoy the best blessings which God bestows, and he will see you suffer one by one the afflictions which fulfill the discipline of life. He will be the witness of your lives and of your deaths. He must stand beside your changing clay, and by solemn prayer may seek vainly to cheer the hearts of those that mourn you, if a sad death shall close a wicked life, or may plant your spirits there on high, if you have lived so that you may be loved when dead, and so as to confirm their faith that severed souls will meet again. Therefore connect with him pure thoughts, pleasant thoughts, and holy thoughts. Regard him not only as a guest who must always share your hospitality and respect, but as one who though out of your own families, is still an inmate of them; as one too through whose friendship and services and sympathies, you are united by kind ties to all who worship with you. Let him be to you a continual memento of your God and Savior; one who makes you think always wisely and rightly of this life, and soberly and hopefully of the life to come. Do your best to prove the power of religion, whether it is a law, a comfort and a hope, or a real delusion. Give to the trial of this weighty issue those best powers, those strong energies, those truth-loving affections of your souls, to which religion addresses itself. Do not slumber upon the work, nor pursue it as if you had no heart in it, but prove it thoroughly. How delightful to you and to your minister will be your relation, if it be a Christian relation—if your hearts commune, if you respect each other. He is a man like yourselves, with his infirmities, and he will have his trials. Be kind to him, above all be sincere to him; confide in him and he will be the friend and com-

forter which you need and do not find in husband, wife, father or mother, sister, brother or child. Let him see you much in your trials, let him have a chair by the bed-side of every sick and suffering member of his flock. Let his presence in the still chamber be like the ray of sunlight to the prisoner of hope; his voice like the sweetest words of the Holy Book; his prayer like the opening in the cloud, disclosing the happy realms above. Amid such scenes the heart of the minister is made gentle; there the faith of his soul beholds visibly near, that in which he trusts when afar off, unseen; there he is educated to his work and office—and there one by one you will give him those sad, but still those most needful lessons. Brethren! if the realities of life are real, if the truths of the Christian Religion are true, we shall each of us review these hours now past, through a longer or a shorter retrospect before the presence of Him Who is the Judge of the quick and the dead.

ORDER OF SERVICES

AT THE

ORDINATION

OF

MR. FREDERIC D. HUNTINGTON,

AS PASTOR OF THE

SOUTH CONGREGATIONAL CHURCH AND SOCIETY,

On the Evening of the 19th Oct. 1842.

VOLUNTARY.

ANTHEM.

INTRODUCTORY PRAYER.—Rev. Chandler Robbins.

SELECTIONS FROM THE SCRIPTURES.
Rev. James F. Clarke.

HYMN.

Eternal source of light and thought,
Supremely good and wise!
To Thee we bring our grateful vows,
To Thee we lift our eyes.

May erring minds that worship here,
Be taught the better way:
May they who mourn and they who fear,
Be strengthened as they pray.

May faith grow firm, and love grow warm,
And pure devotion rise,
While round these hallowed walls the storm
Of earth-born passion dies.

Thus chastened, cleansed, entirely thine,
A flock by Jesus led,
The sun of holiness shall shine
In glory on our head.

And Thou wilt turn our wandering feet,
And Thou wilt bless our way,
Till worlds shall fade, and Faith shall greet
The dawn of lasting day.

SERMON.—Rev. George Putnam.

HYMN.

Where ancient forests widely spread,
Where bends the cataract's ocean-fall,
On the lone mountain's silent head,
There are thy temples, God of all!

All space is holy, for all space
Is filled by Thee; but human thought
Burns clearer in some chosen place,
Where thy own words of love are taught.

Here be they taught; and may we know
That faith thy servants knew of old,
Which onward bears through weal or woe,
Till death the gates of Heaven unfold.

Direct and guard the youthful strength
Devoted to thy Son this day,
And give thy word full course at length
O'er men's defects and time's decay;—

Thy will be done, whene'er he leads
The service in these courts of thine,
Thy will be done, whene'er he pleads
For truth or charity divine.

Send down thine angel to our side,
Send in thy calm upon our breast,
For we would know no other guide,
And we can need no other rest.

PRAYER OF ORDINATION.—Rev. N. L. Frothingham, D. D.

CHARGE.—Rev. D. Huntington.

RIGHT HAND OF FELLOWSHIP.—Rev. J. I. T. Coolidge.

ADDRESS TO THE SOCIETY.—Rev. Geo. E. Ellis.

CONCLUDING PRAYER.—Rev. O. Stearns.

ASCRIPTION.

From all that dwell below the skies,
Let the Creator's praise arise,
Let the Redeemer's name be sung,
Through every land, by every tongue.

Eternal are thy mercies, Lord;
Eternal truth attends thy word:
Thy praise shall sound from shore to shore,
Till suns shall rise and set no more.

BENEDICTION.